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# Gorilla Genome Reveals Interesting Discovery

**Joe Deweese, Ph.D.**

[EDITOR'S NOTE: A.P. auxiliary staff scientist Dr. Deweese holds a Ph.D. from Vanderbilt University in Biochemistry.]

**W**ITH the rapid advancement of genome sequencing technology, researchers have dramatically increased the number of genomes that have been completely sequenced in the last few years. This genomic information has vastly increased our knowledge of living organisms. Recently, researchers reported the complete genome sequence of gorillas (Sally, et al., 2012).

Evolutionists consider gorillas to be one of our “closest” living evolutionary relatives, second only to chimpanzees (Sally, et al.). One of the goals of genome sequencing is to examine whether the sequence supports the proposed evolutionary relationships. Comparisons of the nucleotide sequences have been used to generate hypothetical relationship trees (sometimes called “trees of life”). [NOTE: Comparing nucleotide sequences is similar to comparing letters between two books; more letters in the same order leads to the sequences being considered “more similar”—which evolutionists interpret as a reflection of evolutionary relationship. It should be noted that sequences that are only present in one of the “books” and not the other are ignored—thus, these are

often not included in calculations of “similarity.” This and other technical details can result in a misunderstanding of the true amount of differences between organisms (cf. Cohen, 2007).]

What did they learn from this work? By comparing the already available human and chimpanzee sequences, the researchers concluded that 70% of the human and chimp genomes are more similar to each other than to the gorilla (Sally, et al.). However, 15% of the gorilla sequence was more similar to the human sequence than the chimpanzee sequence, and the remaining 15% of the gorilla sequence was closer to the chimpanzee sequence than the human sequence (Flatow, 2012; Smith, 2012).

Based upon the prevailing view of the evolutionary “tree,” the 15% higher similarity between humans and gorillas would not be predicted since humans would have more recently broken off from our supposed chimpanzee relatives. Thus, the DNA sequence would reasonably be expected to reflect this relationship. In order to explain the anomalies among chimp, gorilla, and human DNA, the concept of “incomplete lineage sorting” has been employed (Sally, et al.). According to this concept, interbreeding between early chimps, gorillas, and humans continued to occur for some time after

the initial “split.” The interpretation is that different regions of the genomes reflect varying degrees of relatedness to the evolutionary “relatives” resulting from the interbreeding. This finding is not an isolated incident. A 2007 study found that 23% of the human genome shares “no immediate genetic ancestry with our closest living relative, the chimpanzee” (Ebersberger, Galgoczy, et al., 2007).

To boil these results down, researchers have found that some DNA sequences in humans, chimps, and gorillas are very similar, while other regions are not. In essence, some of the DNA could be interpreted to suggest relationship, while other parts do not support—and even contradict—these alleged relationships. A much simpler interpretation of DNA sequence similarities between

various living organisms would be that humans, gorillas, and chimps are not evolutionarily related at all, and that common sequences represent common design features that were implemented by God for various creatures that share common biological processes, environments, and anatomy. Sequence similarities across species, then, reflect the preservation of key regions of DNA over time because of the essential functions encoded by these regions rather than evolutionary relationship. In fact, this concept can be used to identify potential functions for unexplored or poorly understood regions of various genomes by comparison with regions of known function in other organisms

[NOTE: for a review of recently identified DNA functions, see Shapiro and von Sternberg, 2005 and Wells, 2011].

In this discussion, it

is essential to recognize the difference between the facts and the **interpretations** placed on those facts.

Interestingly, there has been a slowly growing discontent regarding the concept of a universal tree of life, which is used to catalog evolutionary relationships. While still firmly holding to evolution, some scientists have suggested what would amount to a major overhaul of the concept, including some evolutionists who hold that there was not a single common ancestor of all life (Baptiste, Susko, et al., 2005; Doolittle, 2009; McInerney, Pisani, et al., 2011). While evolutionists continue to debate their interpretations of the facts, it will be interesting to watch for the next genomic breakthrough as God's Word continues to be upheld by the evidence.

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# Higgs Boson— The “God Particle”? (2<sup>nd</sup> Update)

Jeff Miller, Ph.D.

[EDITOR'S NOTE: A.P. staff scientist Dr. Miller holds a Ph.D. from Auburn University in Mechanical Engineering with emphases in Thermal Science and Biomechanics.]

**W**E have been closely monitoring the progress of the search for the elusive “Higgs Boson” particle—presumptuously dubbed the “God Particle” by many scientists (see Miller, 2011a and Miller, 2011b for previous discussion). The hunt has been a roller coaster ride, with scientists thinking they have found the particle and then changing their minds time and again. The Higgs Boson particle is “thought to be the fundamental unit of matter” (“Has Quest for the Elusive...?” 2011). In theory, it could explain how other elementary particles have mass. The particle is a theoretical elementary particle that is predicted by the Standard Model of particle physics, but which had yet to be observed by physicists through experimentation, until now—or so scientists hope.

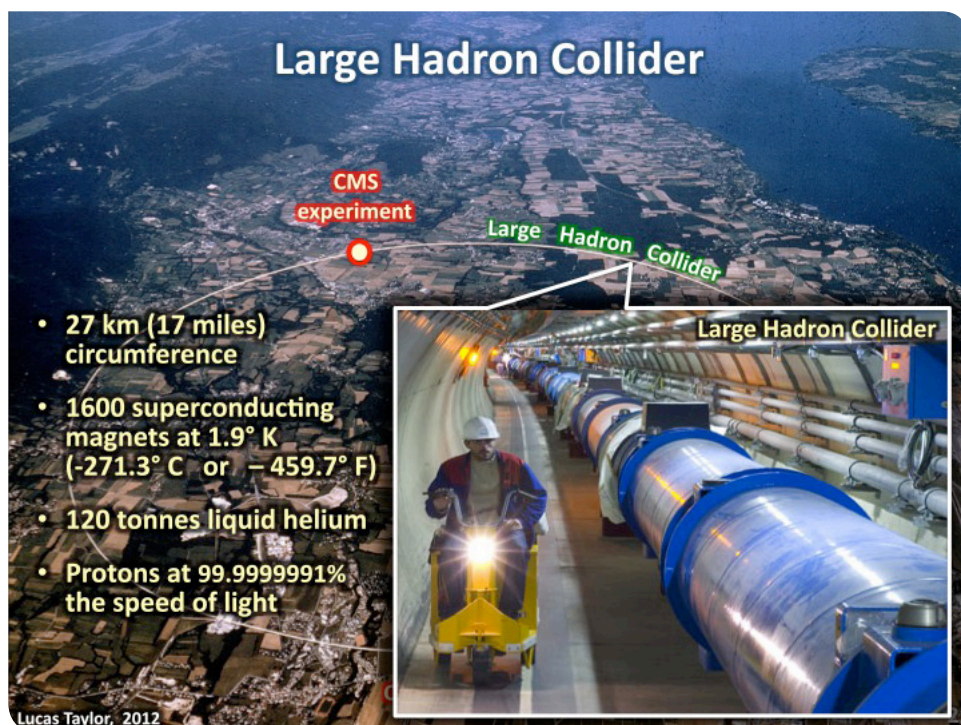
On July 4, 2012, scientists sent shockwaves through the world as they announced that they believe, with well over 99% certainty, that they have found the Higgs Boson particle using the Large Hadron Collider (LHC), a particle accelerator located in Switzerland (“The Elusive Particle...,” 2012; see May, 2012 for more information on the LHC). How significant is this find to the believer? If there is a “God Particle,” does that mean the “Big Bang” is true? Does it mean that this particle can create matter? Does it mean that there is no God?

Why do many call it the “God Particle”? Technically, according to the *National Post*, the name “God Particle”

is an abbreviated form of its original, profane designation—“The God-d\*\*\* Particle” (a name used by Nobel physicist Leon Lederman as a draft title for a book), referring to the frustrations scientists have been going through trying to find the Higgs Boson. So, it actually had nothing to do with God. Apparently, however, the name was abbreviated to “The God Particle” to avoid offending readers—as though the abbreviated description is any less profane (“Higgs Boson Hunt Over...,” 2012). The result of this name designation has been to give the impression that the particle is “God-like” and somehow eliminates the necessity of a God in creating the Universe, while substantiating the Big Bang Theory. So, to Big Bang-believers today, the Higgs Boson is not just an energy particle which they believe gives

an object its mass, but rather, it is “a theoretical energy particle which many scientists believe helped give mass to **the disparate matter spawned by the Big Bang**” (“Scientists Close In...,” 2010, emp. added). Big Bang theorists consider its existence “crucial to **forming** the cosmos after the Big Bang” (2010, emp. added). Therefore, the particle is “god-like” to such sadly deluded individuals, since it, in theory, “gives mass” and helped “form” the cosmos.

In reality, the existence of the Higgs Boson in no way eliminates the need for God. Consider the following. In the 1600s, Creation scientist Isaac Newton, after observing an apple falling to the ground, “deduced that the same force which caused the apple to fall to the ground causes the moon to orbit the Earth” (Pinaire, 2000). From this concept, in time, Newton formally articulated what we now call “Newton’s Laws of Motion,” the second of which says, in essence, that the **force** an object applies is equal to its **mass** multiplied by its **acceleration**. So, an object’s weight on the Earth (i.e., “applied force” on the Earth) is equal to its mass times its acceleration (i.e., the acceleration due to grav-



The Large Hadron Collider (LHC), located in Switzerland

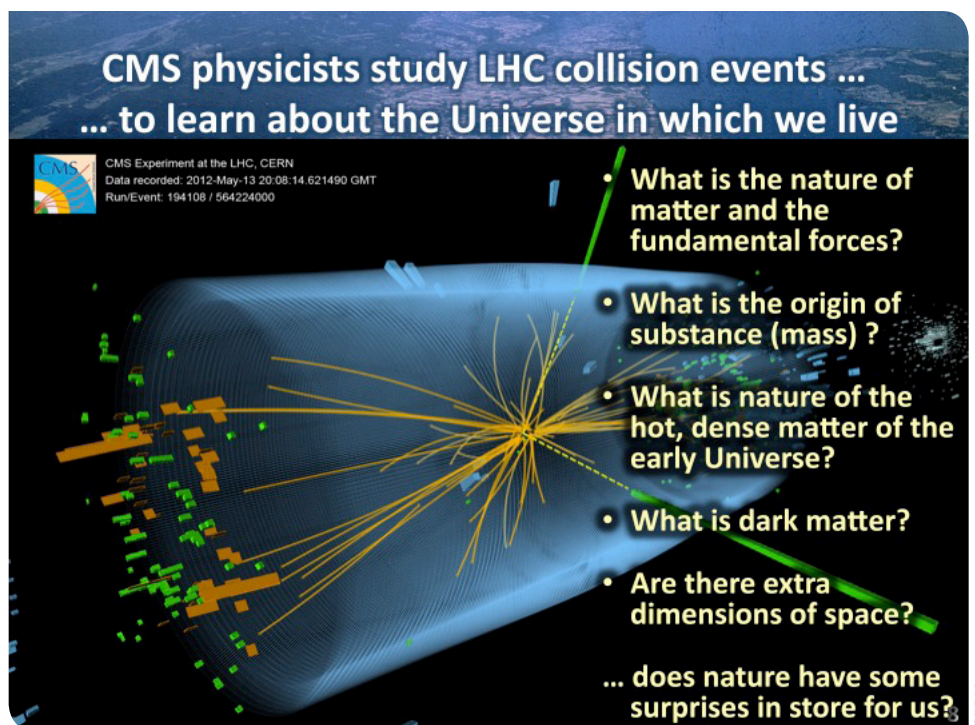


ity at the location where the object is on the Earth). Question: By discovering gravity, did Newton discover the “God Force” that keeps humans tied to the Earth? Did he disprove the need for God? Certainly not, and no one even suggested such an idea. He merely discovered one of the characteristics of the created order—one of the “ordinances” that God set up to have “dominion over the Earth” (Job 38:33).

According to Rolf Heuer, the director of the European Organization for Nuclear Research (CERN) (the research center that houses the LHC), whether or not scientists have truly discovered the Higgs Boson still needs to be verified. Heuer said, “It’s a bit like spotting a familiar face from afar. Sometimes you need closer inspection to find out whether it’s really your best friend, or your best friend’s twin” (“Higgs Boson Hunt Over...,” 2012). Assuming the find truly is what it purports to be, the particle will simply be another step in expanding our understanding of how God set up the Universe. Newton discovered that force is equal to mass times acceleration. But the logical next step is to answer questions like, “How is there mass? What gives an object mass?” If scientists’ theory is correct, the Higgs Boson will simply help shed light on those questions—i.e., how did God set up the Universe in such a way that an object has mass? In other words, the Higgs Boson may help us to understand more about how God “framed” “the worlds”—showing us more about how “the things which are seen were not made of things which are visible” (Hebrews 11:3).

Also, the existence of the Higgs Boson in no way violates the First Law of Thermodynamics (i.e., creating energy or matter from nothing). **In nature**, nothing can be created or destroyed, but can only change forms, according to the First Law of Thermodynamics (Miller, 2007). So, only a **Supernatural** force can create something out of nothing. The Higgs Boson particle is not God.

And further, the existence of the Higgs Boson in no way disproves the existence



A di-photon event from a Compact Muon Solenoid (CMS) experiment in search of the Higgs Boson. Also, the purpose of studying LHC particle collision events, according to the European Organization for Nuclear Research (CERN).

of God. Someone had to create the Higgs Boson in the first place. And the existence of the Higgs Boson in no way verifies the Big Bang Theory, which is riddled with problems—as atheistic scientists themselves highlight frequently (see, for example, the recent article in *New Scientist* titled, “Bang Goes the Theory” [Gefer, 2012]).

As stated above, evolutionists consider the existence of the Higgs Boson “crucial to forming the cosmos **after the Big Bang**” (“Scientists Close In...,” 2010, emp. added). Notice that without the existence of this particle, Big Bang theorists recognize that the Universe **could not even form after the Big Bang theoretically occurred**. Its existence does **not** prove that the Universe **did** form in the manner suggested by the Big Bang Theory. Its existence does not even prove that the Universe **could** form after a hypothesized Big Bang occurred. Further, its existence does not prove that the Big Bang itself **could occur at all**. Its existence **does not prove** that matter could exist forever or pop into existence out of nothing, either one of which must be true in order for the Big Bang

even to get started. And its existence certainly does not prove that the scientific laws governing the Universe could **write themselves into existence**. However, without the existence of the particle, theorists know that fundamental tenets of the Big Bang Theory **could not happen**. It’s another thing to say that they **could** happen. Thus, the discovery of the particle’s existence **does not prove anything** in the end, but only allows atheistic cosmologists to cross one of the many chasms that stand in the way of their theory even getting to the starting line in being considered a **remote possibility**. In other words, the Big Bang has not even reached square one in the realm of proof. It remains firmly in the realm of impossibility. Bottom line: the Creation model still stands as the most logical explanation for the origin of the Universe—the model that is in keeping with **all** the scientific evidence.

Much more is missing in the quest to substantiate the Big Bang than a little particle can solve, and the list of those missing entities continues to grow, and will continue to do so, until true science—science that is in keeping with

(cont. on p. 92)



By the grace of God, and with the encouragement of a number of A.P. supporters, in 2011 Apologetics Press embarked upon a new venture. We conducted our first-ever A.P. Christian Evidences Summer Youth Camp. Young people from all over came together for a week to study the most foundational pillar of the Christian's faith—the existence of God.

For the second summer in a row, young people and several adults (who graciously volunteered their time to help as counselors and cooks) came together for a lot of fun, fellowship, and spiritual growth. To the right are some of the comments from those who attended (or whose children attended) an A.P. camp this summer.



- "I just wanted to thank you... for such a wonderful week of camp... I'm not sure how many times during the week that my girls came to me with excitement and told me how wonderful their Bible classes were. That is why I wanted to bring them.

Of course they enjoyed all the other activities as well. It was just a very positive experience all around. All the girls are still talking about it and we are already looking forward to next year!"



- "I wanted to take some time to express my sincere thanks and appreciation to all of you for the great job you all did with the A.P. camp. John could not quit talking about all the fun he had, and he was especially excited about all the great lessons we heard. Words cannot express the gratitude we have for all of you and the time, effort, and sacrifice put into this work to make it so successful. It has gone unnoticed... We will... definitely be bringing camp again next year and trying to bring more from Texas if we can."

- "Our boys had a great time at camp. Thank you so much for all of the hard work and heart you and women put into the camp. We appreciate it so much!"



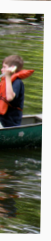
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**Yes, we are already making plans to have at least one week of camp next year with the theme centering on Creation and Evolution. We hope that your children, grandchildren, or the youth at the church you attend, will consider joining us for one or more fun-filled weeks of camp.**



the evidence—is allowed to flourish. It has become increasingly popular for cosmologists to label many of these missing “somethings” with the first word, “Dark.” The list of “dark,” missing entities is growing. In truth, if the scientific community would only let the “light” of truth into the picture, the darkness would disappear.

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# Sediba Hype Continues

Jeff Miller, Ph.D.

**R**ECENTLY, we addressed the latest fossil find that has been drawing the attention of the evolutionary community—*Australopithecus sediba* (Miller, 2012; cf. Butt, 2010). Lee Berger, an evolutionary paleoanthropologist at the University of the Witwatersrand in Johannesburg, South Africa, discovered two sets of *sediba* fossils in 2008 that some are claiming to be representative of the immediate evolutionary ancestor of the genus, *Homo*. The *sediba* fossils continue to be in the lime-light, as in April, *Scientific American* featured them in an article titled, “First of Our Kind” (Wong, 2012).

No essential new evidence was presented in this article, which attempted again to prove that humans evolved from *sediba*, beyond what was discussed in our previous articles. What is new in this article is a further exposition of the dissent in the evolutionary community over their alleged fossil evidence for evolution. The evolutionary community simply cannot come to a consensus about the implications of its fossil finds, which illustrates the fact that **the fossils cannot be definitively used as proof of evolu-**

**tion, since they can be interpreted in so many ways.**

While Berger and others contend that the *sediba* fossils are representative of the ancestor of *Homo*, others vehemently disagree. William Kimbel of Arizona State University is known for leading the team that found the alleged 2.3 million-year-old upper jawbone in Hadar, Ethiopia that many evolutionists, up to this point, have believed to be the earliest evidence of the genus *Homo*. Kimbel responded to Berger’s assertion, saying, “I don’t see how a taxon with a few characteristics that look like *Homo* in South Africa can be the ancestor (of *Homo*) when there’s something in East Africa that is clearly *Homo* 300,000 years earlier [i.e., the jawbone he discovered—JM]” (as quoted in Wong, p. 36). Meave Leakey, of the famous fossil finding Leakey family, said, “There are too many things that do not fit, particularly the dates and geography. It is much more likely that the South African hominins are a separate radiation that took place in the south of the continent” (as quoted in Wong, p. 36). René Bobe, a biological anthropologist at George Washington Uni-

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### Dave Miller

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September 28-30	Vacaville, CA	(707) 448-5085

### Jeff Miller

September 6,13,20,27	Montgomery, AL	(334) 272-8558
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versity, believes the *sediba* fossils to be “too primitive in their overall form” to be the claimed ancestors (Wong, p. 36). Bernard Wood, a paleoanthropologist and professor at George Washington University, as well as adjunct senior scientist at the National Museum of Natural History, said, “There are not many characters linking it to *Homo*.... I just think *sediba* has got too much to do in order to evolve into [*erectus*]” (as quoted in Wong, bracketed item in orig., p. 36). If leading evolutionists cannot agree with each other about what their fossil evidence proves, how can their evidence be used to definitively prove **anything**?

One of the fascinating admissions that was made in this article by the evolutionists is that, contrary to the picture painted by many, the alleged evidence for human evolution is meager at best. Kate Wong, evolutionist and senior science writer for *Scientific American*, said, “The origin of our genus, *Homo*, is one of the **biggest mysteries** facing scholars of human evolution. Based on the **meager evidence** available, scientists have surmised that *Homo* arose in East Africa...” (Wong, p. 31, emp. added). Paleontologists often rely on a few isolated fossil bones, found here and there around the world, to construct their alleged tree of human evolutionary proof. Wong went on to say:

For decades paleoanthropologists have combed remote corners of Africa on hand and knee for fossils of *Homo*’s earliest representatives.... Their efforts have brought only modest gains—a jawbone here, and handful of teeth there. Most of the recovered fossils instead belong to either ancestral australopithecines or later members of *Homo*—creatures too advanced to illuminate the order in which our distinctive traits arose.... [W]ith **so little to go on**, the origin of our genus has remained as **mysterious as ever** (Wong, p. 32, emp. added).

Mariette DiChristina, editor-in-chief of *Scientific American*, also admitted that “[p]ieces of our ancient forebears generally are hard to come by.... Scientists working to interpret our evolution often have had to make do with studying a fossil toe bone here or a jaw there”

(DiChristina, 2012, p. 4). Lee Berger, himself, admitted that there is a lack of human evolutionary evidence in the fossil record, although he tried to shine the light of hope on the issue. He stated: “[W]e really need a better record—and it’s out there” (as quoted in Wong, 2012, p. 39). Such a statement is strongly reminiscent of the admission and hopes of Charles Darwin over a century ago:

[T]he number of intermediate varieties, which have formerly existed, [must] be truly enormous.... Geology assuredly **does not reveal** any such finely graduated organic chain; and this, perhaps, is **the most obvious and serious objection which can be argued against this theory**. The explanation lies, I believe, in the extreme imperfection of the geological record (1956, pp. 292-293, emp. added).

He, of course, hoped that further fossil exploration would help to validate his theory, but over 150 years of continued research has left the evolutionary community with the same result: “We really need a better record.” Others have admitted the fact that the alleged evidence for human evolution in the fossil record is scarce and controversial (see Thompson, 2004, pp. 209-236), but it is nice to see other evolutionary scientists admitting the truth, at least on this point.

A final point made by Lee Berger that deserves highlighting is the fact that Berger chided the standard practice in paleontology of drawing too much from isolated bone discoveries. The *sediba* skeletons were more complete than typical fossil finds (even though the *sediba* skeletons are nowhere near being even 50% complete). According to Berger, if any of the bones he found had been found in different locations, isolated from one another, as is the typical scenario in fossil finds, completely different conclusions would have been drawn about the anatomy of the creature. He said, “*Sediba* shows that one can no longer assign isolated bones to a genus” (as quoted in Wong, 2012, p. 34). Bernard Wood agreed that Berger is “absolutely right” (as quoted in Wong, p. 36). The creationist

community has made this contention all along, but Berger’s point is highly controversial in the evolutionary community, to say the least, considering that the bulk of the alleged evidence for human evolution ultimately comes down to such “isolated bones.” If Berger is right, the evolutionary “tree” would be essentially cut down and used as firewood. We wouldn’t expect the evolutionary community to agree with him, but Berger’s honesty on this point, in spite of its controversial nature, is certainly commendable.

Note that the Creation model would not be harmed in the least by an axe being taken to the human evolutionary tree. The evolutionary community, however, is reluctant to follow the evidence where it leads on this point because of the establishment’s clear bias against the Creation model. However, the Creation model contends, in keeping with the evidence, that humans did not evolve over millions of years from an ape-like ancestor, but rather, were created separately from all other creatures, on day six of Creation. While minor changes can occur within kinds over time (e.g., changes in beak size, color, etc.), evolution between “kinds” (Genesis 1:25) simply does not occur—according to the scientific evidence. Creatures were created from the beginning according to their kinds, and the fossil evidence supports this truth.

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# Literal Creationists

## *Holding* Their Ground in the Polls

Jeff Miller, Ph.D.



**A**CCORDING to a Gallup poll released in June, the percentage of Americans who hold to the creationist view on the matter of origins, as opposed to the evolutionary view, has remained essentially constant over the last 30 years (Newport, 2012). Nearly half (46%) of Americans believe that God created human beings “pretty much in their present form at one time within the last 10,000 years or so” (Newport). Amazingly, in spite of decades of incessant bombardment on the minds of young people in public schools by the evolutionary community, Darwinian evolution is making no headway in swaying biblical creationists.

The pollsters highlighted a sobering connection between how religious a person is and their likelihood of being a creationist versus an evolutionist. According to the poll, “the **most religious** Americans are most likely to be [young earth—JM] creationists” (2012, emp. added). Of those who attend worship **each** week, 25% believe in theistic evolution and 67% believe in the creation of the Universe within the last 10,000 years. For those who attend **almost** every week or month, 31% believe in theistic evolution and 55% believe in creationism. Of those who attend **seldom** or **never**, 38% believe in theistic evolution and

only 25% believe in creationism (2012). The implication is that the less religious a person becomes, moving away from a consistent contemplation of spiritual matters (i.e., the worship of God and a study of His Word), the more he will capitulate to the prevailing secular viewpoint instead of the biblical viewpoint.

One unfortunate finding from the Gallup poll was that the percentage of those who believe in theistic evolution, in one form or another, appears to have gradually declined over the years (from 38% to 32%), while the percentage of those who believe in secular evolution has increased by the same amount (from 9% to 15%) (2012). That’s 19,000,000 Americans! This finding supports the contention that theistic evolution is a gateway doctrine that leads many to atheism—which is a major reason why Apologetics Press has long sought to fight the spread of this debilitating doctrine. Darwinian evolution is not a belief which comes from a straightforward reading of the Bible. It is a theory that is championed by the secular world and that many religious people have felt pressure to accept. Many feel the need to attempt to squeeze Darwinian evolution into the text of Genesis chapter one, in spite of its clear teaching that the Universe was spoken into existence in six, approximately 24-hour days.

## THEISTIC EVOLUTION—A DEVASTATING DOCTRINE

**T**HIS practice can be devastating in the long run, destroying one’s faith in the Bible and Christianity and giving ammunition to the Bible’s skeptics. How so? The theistic evolutionist often tries to get around the clarity of the Genesis account of Creation by contending that it is not a literal, historical account, but rather is figurative and symbolic. In other words, Genesis chapter one does not actually mean what it says. The Bible certainly uses figurative language at times (e.g., in the Psalms, Revelation, Daniel, etc.). However, the fact that we can **know** that such language is being used, proves that there are textual indicators that distinguish historical from figurative and symbolic genres of writing in the Bible.

For example, when Genesis 25 describes Esau’s appearance as being “like a hairy garment all over,” we understand that his skin was not literally a hairy garment. Rather, it was similar to the appearance and feel of a hairy garment. When the 23<sup>rd</sup> Psalm says that the Lord “makes me to lie down in green pastures” and “leads me beside the still waters,” we understand that the text is not speaking literally, but figuratively. In Daniel chapter 2, Daniel interpreted King Nebuchadnezzar’s dream, which depicted a “great image” with a head of gold, chest and arms of silver, belly and thighs of bronze, legs of iron, and its feet composed of iron and clay. Daniel said to Nebuchadnezzar, “You are the head of gold” (vs. 38). We, of course, understand that Daniel was not speaking literally. He was explaining that the gold head of the image was symbolic and represented the greatness of Nebuchadnezzar’s Babylonian empire in comparison to the lesser kingdoms that would follow his. We can know that Revelation is a book that is to be taken figuratively and symbolically, because John tells us so right at the beginning of the book (i.e., Revelation 1:1—“And He sent



and **signified** it....” Revelation is a book filled with signs, not to be taken literally).

Similarly, one can easily distinguish the difference between a heavily symbolic account of Creation, like that given in Psalm 104, and the account given in Genesis one—which is given in straightforward, narrative terminology. Genesis one gives every indication of being a historical account of Creation. [NOTE: Biblical Hebrew scholar, Steven Boyd, in the book *Thousands...Not Billions*, engaged in a fascinating study, where he showed, using a statistical analysis of verb uses in 97 poetic and narrative biblical texts, that Genesis 1:1-2:3 unquestionably belongs in the category of narrative texts (DeYoung, 2005, pp. 157-170).]

That said, if a text like Genesis one, that has no indication that it is anything other than a historical narrative, is taken to be figurative, as the theistic evolutionary proposition requires, then what would keep a person from doing the same thing anywhere else in the Bible? How can we know for certain that Jesus was really born of a virgin, was crucified, and was resurrected? What would prohibit such accounts from being interpreted as figurative and symbolic as well? Some have gone so far! When the Bible tells us things that we should or should not do to be pleasing to God, what would keep us from interpreting those areas of Scripture as figurative as well? Interpreting Genesis one as figurative has far reaching implications.

In truth, one can come to know what in the Bible is figurative and what is not. When the evidence from the biblical text is weighed (cf. Thompson, 2000), it is clear that Genesis one relates a literal account of Creation in six, approximately 24-hour days, within the last 10,000 years. The scientific evidence supports this contention, as we point out on a regular basis at Apologetics Press. However, such issues highlight how critical the question of origins is, as it is fundamental to our interpretation of Scripture. Reading things into the biblical text that

are not warranted can be a very slippery slope. Such practices are just as forbidden as adding man-made doctrines and practices into the church of the Bible (cf. Matthew 15:8-9; Colossians 3:17; 1 Corinthians 4:6; John 4:24; Revelation 22:18-19; Galatians 1:8-9).

Consider further, if theistic evolution is true, then Moses was in error in his writings and was, therefore, not inspired by God. Moses clearly stated in Exodus 20:11 that everything—“the heavens and the earth, the sea, and all that is in them”—was made in six days. When the plural form of the Hebrew word for “day” (*yamim*) is used in Old Testament non-prophetic literature, like Exodus 20:11, it always refers to literal 24-hour periods of time. The same can be said when this Hebrew word is preceded by a numeral, as in Exodus 20:11 (cf. Thompson, pp. 188-201). Why? Because it would make no sense to speak of six “long periods of time.” So, according to Moses, the entire Universe, with everything in it, was created in six, literal, 24-hour periods of time. If theistic evolution were true, then Moses’ writings—a significant section of our Bibles—would be in error, and the skeptic would be accurate in concluding that Moses was not inspired by God. And further, any other biblical characters who quoted from Moses’ writings as though he was an inspired author (including Jesus, Himself—Matthew 4:4,7,10), would also be in error.

If theistic evolution were true, Paul also would be in error. Speaking of mankind, Paul said in Romans 1:20 that certain attributes of God have been “clearly perceived” by mankind “ever since the creation of the world” (ESV). If theistic evolution is true, mankind would not have been around to “clearly perceive” or see the world until billions of years **after** “the creation of the world.” So, either theistic evolution is false, or Paul was in error and was not inspired by God—a contention which would eliminate much of the New Testament.

And further, Jesus, Himself, said in Mark 10:6 concerning Adam and Eve, “But from the beginning of the creation, God ‘made them male and female’” (cf. Matthew 19:4; Genesis 1:27). Again, if theistic evolution were true, man was certainly not around “from the beginning of creation.” Evolutionary theory supposes that mankind was not around for the vast majority of the Universe’s history. If theistic evolution is true, Jesus, Himself—the Son of Almighty God—is in error and not worthy of our worship. Indeed, theistic evolutionary positions strike at the very heart of the Christian faith—the integrity and inspiration of the Bible, the inspiration of Moses and Paul, and the deity of Christ Himself.

Several have said to Apologetics Press personnel over the years, “Does it matter? What’s the big deal if someone believes in theistic evolution?” This latest poll, and the implications of belief in this devastating doctrine with regard to the biblical text, make it clear that this matter is no “little thing.” It is critical that the Christian prepares himself for the defense of the truth on any topic (1 Peter 3:15). We are commanded to “prove” or “test all things; hold fast what is good” (1 Thessalonians 5:21). The proper interpretation of the first chapter of the Bible is no exception to this command. The Christian should be ready to cast “down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ” (2 Corinthians 10:5).

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## NOTE FROM

*The Editor**Summer Camps Successful*

Apologetics Press was blessed this summer to sponsor two camps at two different locations in Alabama: Indian Creek Youth Camp in Oakman, Alabama and Backwoods Christian Camp near Lineville, Alabama. During the first session (June 10-15), some 170 individuals from 27 different churches in seven states gathered to study the theme for the week—"The Reliability of the Bible." Every class

and lecture focused on the amazing accuracy of God's Word—from the smallest details (cf. Matthew 5:18), to matters as foundational and important as the deity and resurrection of Christ. Young people were encouraged to remember that a proper interpretation of Scripture will always result in humans coming to the same, inevitable



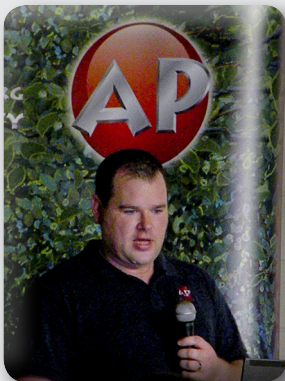
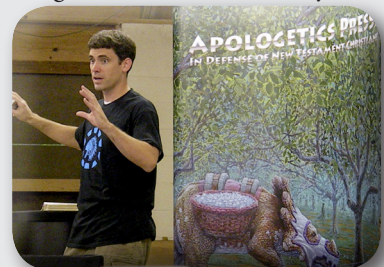
the amazing evidences for the existence of God. More than 100 individuals, from several churches in at least five different states, spent this week together, becoming acquainted with the ageless arguments for the existence of God.

The spiritual impact of these summer camps is inestimable. Without question, many young people have been permanently influenced for good in the shaping of their

thinking concerning things eternal. The fun, fellowship, and spiritual growth were simply tremendous—life-changing and spiritually transforming.

Plans are already underway to conduct one or more camps next summer centering on Creation and Evolution. We hope that your children, grandchildren, and the youth at the church you attend, will consider participating in one or more of these thrilling summer camps.

**Dave Miller**



conclusion as the psalmist: "The entirety of Your word is truth, and every one of Your righteous judgments endures forever" (Psalm 119:160).

During the second session, conducted at Backwoods Christian Camp (June 24-29), five A.P. staff members and writers (including three credentialed scientists) spoke throughout the week about

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